H. Courlander B-5 (1937-1958) 1960 SV3 Haiti SV3

days, according to the bocor's prescription. It is also employed to protect an individual against various forms of the ouanga.

Against poisons, the usual protection is the *drogue*, prepared by a bocor or a leaf doctor who specializes in such things. After having drunk a drogue, a man is regarded as immune to poison. Should a man be a "horse" of the loa Ogoun Balindjo, however, no drogue is necessary, for Balindjo's people are regarded as immune even without such precautions.

Foretelling the future and divination take two general forms. In one variety, a bocor or *divineur*, using ritual paraphernalia such as cards, flour, or ashes, takes personal responsibility for the divination. In the other form, the divineur functions only when possessed by a loa, and it is the deity himself who foretells and foresees. An account of this kind of divination is given in chapter 6. "Horses" of the loa Mâit' David when possessed are given packs of cards, for they are reputed to be able to divine the future.

Certain houngans use the instrument known as the *gembo* as a divining device. This is a small shell about the size of a lemon, through which a long cord is passed. When there is no tension on the cord, the shell can easily be slid back and forth. When the cord is taut, the shell will not slide. The houngan holds one end of the cord under his foot, the other end with his hand above it. He starts his divination with the shell at the top and the cord taut. Shaking his asson with the other hand, he talks *langage* and asks questions. To indicate a "yes" answer he relaxes the tension on the cord and the shell slips downward an inch or so. The typical gembo is decorated with beads, old coins, religious medals, snake bones, and a fragment of mirror.

There are several ceremonies for locating a thief or other guilty person. One is called *passage d'alliance*. A ring suspended on a string is held over a person's head. If it moves in a regular pendulous way, the person is innocent; but if it swings in a circle, his guilt is established. Another method is the use of a long stick. The stick is pointed at one man, then another, and when the end vibrates in a circular manner the guilty party has been located. This technique is known as *jugement de baguette*. A third method is the one known as *passé balai*. A man sits in a low chair and small branches and leaves of the *balai* (broom) tree are placed under the chair and fastened to its uprights. A guilty person sitting in this chair will cause the *balai* branches to vibrate and close in on him.

The role of the *docteur fé*—the leaf doctor—straddles the field of magic and pharmacology. Many of his potions are of a mystical and